

*Serials*

# FEDERATION

## NEWS SHEET

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*International potato peeling: students from Germany, India, Switzerland and West Africa*

WORLD'S STUDENT CHRISTIAN FEDERATION

13, rue Calvin, Geneva  
(Switzerland)

## STAFF NEWS

*Winburn Thomas*, after spending the month of March together with *Kyaw Than* visiting Indonesia, has remained for a further period in Java, while *Kyaw Than* has returned to Burma to participate in a summer camp of the Burmese S.C.M. In early June both are scheduled to take part in a Federation consultation at Kodai-kanal in South India, called by *M. M. Thomas*, one of the Federation Asian Vice-Chairmen. Several other friends of the Federation will join them for a few days to discuss the general strategy of the Federation in Asia and the major difficulties with which it is confronted. Following this meeting they will take part in several conferences of the S.C.M. of India, Pakistan and Ceylon in the Madras area.

*K. H. Ting*, since his return from Latin America, has been visiting several universities in the United States, and is now on a tour in Canada. In June he takes part in several summer conferences of U.S.C.C.

*Bill Nicholls* has returned to Geneva after his visit to the Studentengemeinde in Germany and the Swedish S.C.M. During Whitsuntide he attended the conference of the Russian S.C.M. in Paris.

*Keith Bridston* has recently completed a tour of the Student Christian Movements in Norway, Sweden, Finland and Denmark, followed by shorter visits to Holland and Belgium.

*Marie-Jeanne de Haller* took part in the National Congress of the French S.C.M. at Lyon, and has been away on a long-overdue two-weeks' vacation in Florence. She is now back in the office where she will be until the summer conferences in August.

*Philippe Maury* has been in the office during recent weeks, and will leave at the beginning of June for a vacation before his departure for North America at the beginning of July.

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## NEWS-LETTER

Dear Reader,

The S.C.M. in Japan has contact with about eighty professors, thirty of whom met at the end of April to consider the future of higher education in Japan. It is an opportune moment, for basic changes are taking place which are not only of an organizational nature. As one Japanese wrote : "The idea of the university must also be changed from German idealism to a new idea, but the authorities are not clear as to what that new idea will be."

This meeting was one of the results of the Asian Leaders' Conference called by the W.S.C.F. at Kandy, Ceylon, Christmas 1948. Because of the participation of Miss Takeda of the Student Y.W.C.A. and of Kentaro Shiozuki of the Student Y.M.C.A. in the Kandy meetings, initiative was taken to discover what meaning the thinking of the Federation University Commission had for Japan. In a recent letter Kentaro wrote : "After returning from the conference we had several report meetings and I spoke about the university question, so it forced me to find the real meaning in the problem. When I spoke about this to students and professors, I found great difficulty in making them understand what I meant to say. However, some of the professors, especially Prof. Sumiya and Prof. Ohsuga, have helped a great deal and last summer we decided to have a study group about the university. M. M. Thomas was here then and helped to make the problem clear and encouraged us. Now we have the general group on the university and also one consisting mostly of professors in the social sciences who are seeking to discover the relation of Christianity to their disciplines."

Kentaro concludes : "Before the Ceylon conference where I learned the thinking of the Federation, I could hardly comprehend the real task of the S.C.M. But now it is much clearer to me what we should do in Japan today."

This development in Japan illustrates the best news of the past two years in connection with the university discussion in the Federation — the fact that Federation thinking in this field, which initially was predominantly western, is now being transformed and reinvigorated by people from Asia.

Some readers of the *News Sheet* may be as much in the dark about the "university question" as was Kentaro Shiozuki before he went to Kandy. The phrases "university question" and "the problem of the university" refer to a vital, on-going discussion which is widespread in the Federation but which somehow escapes any simple characterizations. The discussion had its origins decades ago when people began to ask : "What is the significance of the 'S' in W.S.C.F. ? What is the nature and essence of a 'student' ? What are the peculiarities of the community in which he finds himself ? What are the special demands which God makes upon the student and upon the university community in which he lives and is called to witness ?"

The present phase of the discussion was really initiated by the provocative little book *Blind Guides* ? written by David Paton and published by the S.C.M. Press in 1939 just before war began. Had not the acids of modernity worked such havoc on the inner life of scholarship and the university community that even professors — even Christian professors — were completely clueless and were like the blind leading the blind ? This was David's question. If

the answer were "Yes", then our Lord had told us where we would end up: in a ditch. That the answer was indeed "Yes" was the contention of Arnold Nash's more substantial work *The University and the Modern World* (1945).

The issues raised so vividly by the British authors were not peculiar to Britain. This was amply demonstrated by the Federation Grey Book, *The Task of the Christian in the University* (1946), which brought together various strands of thought from many countries and S.C.M.s and was intended to act as a catalyst for subsequent discussion and action.

The General Committee of the W.S.C.F. in 1946 created the University Commission with the purpose of stimulating and making more concrete the consideration of the issues already raised and of crystallizing from the discussion new insights as to the purpose of the W.S.C.F.

Under the aegis of the Commission the Federation began to explore its responsibility to professors by calling its first conference of Christian professors in Switzerland in 1947. This was followed in 1948 by a similar seminar on Science and Society and in 1949 by a highly successful meeting of



*John Coleman and Alan Booth, General Secretary of the British S.C.M.*

thirty professors and students of history on "The Meaning of History", which was held jointly with the Ecumenical Institute of the World Council of Churches under the co-chairmanship of Dr. H. Kraemer of the Ecumenical Institute and Prof. Joachim Wach of Chicago.

Chandran Devanesan, the ebullient and lovable chairman of the S.C.M. of India, Pakistan and Ceylon, visited Geneva in 1948 after the Assembly of the World Council of Churches. On his return to India, he organized the first conference in Asia of Christian university teachers associated with the University Commission of the W.S.C.F. Later he wrote the study booklet, *The Christian in the Asian Universities*, which was widely studied before and after the Asian Leaders' Conference in Ceylon. The effect of the discussion of the university question at Kandy itself, to which President Sydney Bunker and the Rev. Yngve Frykholm made especially helpful contributions, has been suggested above by Kentaro Shiozuki.

In addition to Japan and India, news has recently come from Winburn Thomas about the Philippines. He writes of the intense interest in the university

question among a group of thirty members of the faculty of Silliman College to which he spoke. In addition to other publications on the subject, they especially wanted to see the pamphlet written by Chandran Devanesan because they feel keenly the fact that all the literature to date has been produced against the background of the western university. "The group plans to meet two weeks hence, using *The Student World* materials as the basis for its discussion. The members are desirous of sending the results of their studies to other groups in Asia, and of receiving similar materials in turn to prompt their studies... Silliman is a strategic centre to undertake this kind of study... There is a real chance that the process, whereby colleges which the church founded become secularized and completely lost to the church, may be repeated on the mission field."

Great Britain has lately been doing highly exciting things in the University Commission line, at the level of both undergraduates and professors. The decisive event was the publication in the spring of 1949 of Sir Walter Moberly's *The Crisis in the University*, based on the thinking of a conference of Christian professors who had been stimulated by the books of Paton and Nash. It is a magnificent summing up of the whole university discussion and the issues it raises as they relate to the British universities. Because of the universal respect for Sir Walter, who is one of the best known figures in university circles in Great Britain, his book gained immediate attention everywhere: in the educational and ordinary press, in university journals, on the radio, in the Association of University Teachers, in the annual meeting of the Vice-Chancellors of the universities. In Newcastle a group of thirty Christian professors meets regularly for worship and divides into study groups, one based on Sir Walter's book, the other devoted to relating theology to teaching and scholarship. In Royal Holloway College, London, a faculty Bible study group has been formed. In Cambridge a society of Christian dons calling itself *Ichthus*, which meets for intercession and discussion, has come into being. At Manchester, Cambridge and Oxford, preterminal retreats for university faculty have been held.

In a letter to Philippe Maury, Nansie Anderson, Study Secretary of the British S.C.M., tried to formulate what Christian professors were seeking in these various activities: "First, to make a reality the worshipping community of Christians in the university; second, to see more clearly their vocation as Christian teachers and all that this implies; third, to be a lay theologian or, rather, how as a Christian to get inside one's own subject, or, better still, as someone inside a particular discipline to see what Christianity looks like from there."

Nansie then turns to specifically undergraduate activities: "We continue to have student groups in each of our larger branches who work at the university discussion. Groups dealing with the relation of Christianity to specific subjects are increasing. The groups in philosophy, especially at Oxford, are much concerned with logical positivism. There are groups on literature and science. I think that it is true to say that the university concern has become central to the life of the British S.C.M. and is no longer, as it were, an optional subject."

Nansie then discusses the need for the redemption of the mind, the imagination and the will, and reveals her doubt as to the ability of most technically trained theologians to be of much real help at this point. "Too many theologians talk about the theological basis of something as if you could never do

anything or ought never to do anything until you get your theology straight, and as if it were not the case that in some real sense theology always comes after the event as a description or interpretation. Therefore the kind of theology we need in our university thinking is from folk who have the 'feel' of their subject; if they have that, we may excuse or even welcome the fact that they have in addition technical theological training."

In North America there has been no activity in the past year, as far as I know, of significance for the W.S.C.F. comparable with some of the above. However, during the coming summer there will be two events which, in the providence of God, may mark important steps forward. The first is a Seminar on the Church Related College which will be held jointly by the World Council of Christian Education and the W.S.C.F., from July 25 to August 8. This seminar will study the purpose and function of colleges which are organically connected with the Church. Historically, the effect of such colleges on the Church has been enormous, so there is no doubt as to the importance of the theme of the seminar. Its relevance to our S.C.M.s in Asia is especially evident. In September the W.S.C.F. hopes to sponsor a small, informal meeting of Canadian and American historians to pursue the issues which were raised at the History seminar at Bossey last year. Both of these events are made possible through financial support from the Hazen Foundation in the United States.

Those who may wish to pursue the university discussion will find help in the references in the bibliography below. In particular, in *De Universitate, The Student World II*, 1949, will be found the most recent attempt to discern the word which God is speaking to the Federation as He calls us to a more vivid awareness of St. Paul's injunction, "Be not conformed to this world but be ye transformed by the renewing of your minds."

Yours very sincerely,

A. JOHN COLEMAN

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# SOUTH OF THE BORDER

It is all too easy to lump together all those nations and peoples "south of the border" of the United States as "South American". More correct, but still an oversimplification, is to use the terms "the Caribbean" and "Central America"; this at least has some precedent in ancient maps which treat this area as a separate region. Even the "British West Indies" include islands with a great variety of geography, history and culture and with great distances separating them. I learned this latter point with considerable force when I suggested spending "a day or two" in Trinidad during my visit to Jamaica; as was pointed out with some amusement, they lie almost 1400 miles apart.

Travelling to Jamaica with its British background, to Puerto Rico with its Spanish milieu gradually being modified by American influence, and on to Cuba, Guatemala and Mexico, each with its own peculiar synthesis of Spanish colonial and native cultures, one realizes how misleading it is to make any generalizations about this region. One of the few which might hold is their general isolation from one another, and even this is being broken, in a negative way, by the political tensions between Santa Domingo's dictatorship and her more democratic neighbours. Or perhaps they also feel together the combination of attraction and revulsion toward the economic and "cultural" pressure of their "good neighbour", Uncle Sam. Or it may also be the case, as with Jamaica, that they have together had the history of being "places" to which foreigners came, exploited, and returned to their own lands with their fortunes, little caring for the material and human wreckage which they left behind them. Only gradually does such a "place" become conscious of itself as a country with a history and start to ask the questions, "What are we?" and "Who are we?" Even the latter has no easy answer in Jamaica for there is not a trace left of the original inhabitants of the island and those who are there now are all, technically speaking, "strangers" who, in a sense, bear the marks of their national history in their persons, being all combinations of British, Spanish, Negro, Asian and Scandinavian bloods, and very attractive combinations at that!

It was a gratifying experience to be able to bring news from one Student Christian Movement to another, Movements which were in some cases almost totally out of contact with one another, and in one case unconscious even of the existence of other similar groups. It was also exciting to follow in the footsteps and to see the fruits of previous Federation visitors — T. Z. Koo and his flute, John R. Mott, Robert Mackie, Helen Morton, Luther and Jo Tucker, and even a brief visit paid to Jamaica in the 1920's by H.-L. Henrion as General Secretary is vividly remembered by some of those I met. When I returned to Geneva he showed me a pen, which he is still using,

which was presented to him at that time. Continuity and tradition in the Federation !

Each of these Student Christian Movements has its own peculiarities and problems. Being hurtled by Pan-American "Flying Clippers" thousands of miles in a matter of hours makes it difficult to adjust oneself to that fact. Jamaica, for instance, has a long history of Christian work on the island and, in fact, it is not really a "missionary" country, because most of the population are members of the Church. But the task for the Church is immense. Among its own members there is a great teaching work to be done, both in regard to general illiteracy, which amounts to over seventy per cent, and in regard to religious ignorance and superstition which manifests itself, for instance, in the survival (though officially outlawed) of witchcraft — "Obeahs" — who claim to heal diseases, cast spells and have other sinister magical powers. But evil spirits work even outside the religious realm ! Though Henry Morgan and his fellow pirates are only faint memories, and their famous lair, Port Royal, has sunk beneath the waves of what is now Kingston harbour, their modern counterparts of the sugar plantations and political soap boxes provide sufficient challenge for sensitive Christians trying to bear witness to their faith in society. The visits of such stalwart defenders of "Christian civilization" as a famous English newspaper publisher who had his supply of drinking water flown to him daily by airplane from outside the island hardly makes their task easier.

My visit to Puerto Rico was only long enough to permit a hurried visit with Rev. Miguel Limardo, the student chaplain, to student groups in San Juan, Mayaguez and San German. After a sunrise Thanksgiving Day service I had a meeting with the student committee at the University of San Juan. Part of their concern is political, hardly strange considering the grim history of American colonial exploitation in that beautiful island ; part is the perennial S.C.M. problem of students feeling alienated from local congregations and their home parishes by the new, exciting and broadening fellowship of their student group. I tried to point out, in the words of the General Committee report, that "we must guard against the development of small groups committed to one another becoming detached from the life of their own churches." But the fact remains that because these Central American S.C.M.s are doing remarkable pioneering work, their relation to their home churches often becomes that much more difficult.

Having bade goodbye to my kind hosts at the Rio Piedras Theological Seminary, Prof. Webber and his wife and Prof. Williams, the next stop was Cuba. Havana has the flavour of the "real" Latin America, in spite of its proximity to the United States, and a large public exhibition of modern French painting and later a great book fair in the central square of the city, at which the Protestants had a prominent display, gave evidence of a strong cultural life, a characteristic I was to see later in Mexico as well. While there I took part in the dedication of the new student centre near the University

of Havana, which is to be under the direction of Agnes Malloy who was at Whitby last summer. Dr. Molina, adviser to the *Asociacion de Estudiantes Evangelicos*, was the main speaker at the ceremonies, and it is hoped that this may be a further step in developing a Cuban S.C.M. with branches in all parts of the island.

My last visits were in Guatemala and Mexico. Bob Thorpe and his wife, "missionaries to students", are doing an effective work in Guatemala City in the student centre which is part of their home. This is one of the newest members of our Federation family. Guatemala has been plagued by floods, earthquakes and revolutions, and, one could add, by a complacent and distorted Roman Catholicism, which in spite of having been there longer than in almost any other place in the western hemisphere, has had little effect on the daily life of the people. The number of Roman Catholic students in the Thorpes' group indicates that this live S.C.M. may be a source of renewal even for the Roman Church itself; few could fail to rejoice at such an effect. Both Evangelicals and Roman Catholics seemed to find the ecumenical "line" of the W.S.C.F. helpful in understanding their own church and in improving mutual relationships, and that was gratifying.

On our way to Mexico City the pilot swung over one of the ancient Mayan temples, now almost hidden in the jungle, the remnants of one of those great, mysterious civilizations of the New World. Later I saw the pyramids of the Aztecs near Mexico City, the greatest of which is larger than any of the more famous ones in Egypt! But these silent monuments of a glorious past are all that remains, except perhaps for a strong, indigenous cultural vitality which expresses itself in magnificent woven materials from Oaxaca, delicate silver work of Tasco, and the powerful, passionate, revolutionary murals of Orozco and Rivera and the other world-renowned Mexican painters. The University of Mexico has a noble tradition dating from the sixteenth century, but it is under great tension from the various pressure groups which are trying to gain control for their own purposes. Though the cultural and intellectual tradition in Mexico is secularized and even anti-clerical, many in the University would welcome the influence of the S.C.M. as a "middle-way" force to preserve the university as a really liberal and free institution. In this situation the possibilities for effective Christian witness are impressive. But that witness, not only in the university and intellectual world but in the wider social and political life of Mexico, may only be made effectively when the present divisions of the Evangelicals are resolved. Here again a truly ecumenical S.C.M. can be an effective influence in making the situation more fluid between the denominations and their life together more harmonious and fruitful.

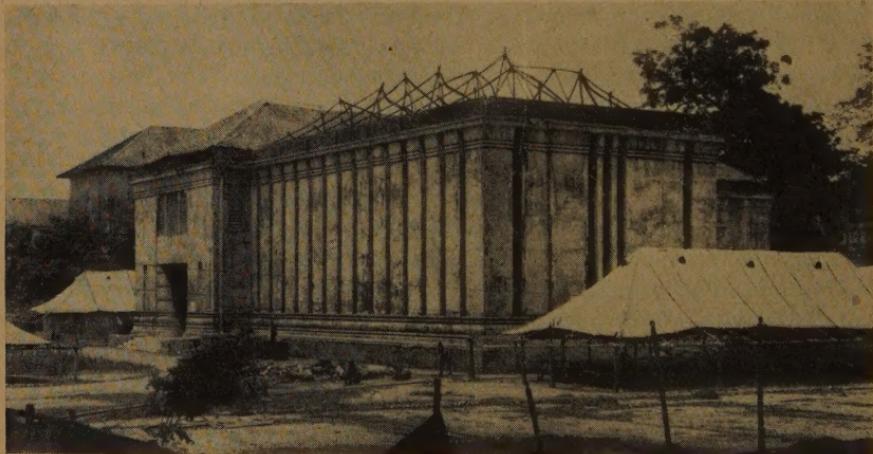
Yes, Central America is full of paradoxes and problems and difficulties, both within the Church and in the relation between the Church and the world. But the very magnitude of the task should call forth the best in Christians and I think there are signs of that happening in these S.C.M.s.

KEITH R. BRIDSTON.

# W.S.R. AT WORK IN BURMA

The unsettled conditions which have existed in Burma since the outbreak of the civil war have had serious repercussions in the university life of that country. The following description of conditions at the University of Rangoon is based on a report given at the I.S.S./W.S.R. South-East Asian Council meeting held in India last December by the secretary of the Burma I.S.S. Committee, and on a report written by Dr. Sigvard Wolontis, general secretary of I.S.S. and W.S.R., on his visit to Burma.

At the University of Rangoon there are about 3,500 students, including 1,060 women, while another 500 are studying at the Arts, Sciences and Agriculture faculties at Mandalay. The personal lives of most of them have been



*The ruins of Rangoon University Library*

completely disrupted during the recent civil war. Some have been cut off from their homes and all means of support, and for many this has meant leaving the university or working such long hours that regular attendance at classes has been impossible. Living conditions at the University of Rangoon are extremely difficult. About fifty per cent of the students live in the fourteen university hostels, ten for men and four for women, which are badly overcrowded. These hostels are run by so-called mess committees appointed by the hostel students themselves. Last fall many of the students had difficulty in paying the hostel fees, which are only sufficient to provide a near-starvation diet, and for a time the university threatened to close them. However through an agreement reached between the government, the university and the students, they have been kept open, at least temporarily. This year

W.S.R. is allotting \$1,125 to assist the students in setting up cooperative hostels.\*

The students who do not live in the hostels have either families or relatives with whom they stay in Rangoon. This means commuting a distance of ten miles each way and adds to their many other difficulties.

W.S.R. is assisting through the allocation of scholarships those students who are in financial difficulties because of the high cost of living and study materials caused by inflation, and those who have been stranded in Rangoon by war conditions. Assistance has also been given in securing employment for needy students, and providing emergency accommodation and food.

Lack of books, instruments and equipment makes studying particularly difficult in Burma. The university library building was completely destroyed by bombing during the last period of the Japanese occupation and is still in ruins. Most of the book collections were destroyed, including some on old Burmese history which can never be replaced. Through W.S.R. the library has received some books, including scientific, medical and engineering texts, and this year \$675 has been allotted to provide up-to-date textbooks on the social sciences, philosophy, fine arts, literature and physical sciences.

The laboratories of the university were stripped of equipment during the war and much of it has not yet been replaced. W.S.R. has provided some drawing instruments for the engineering students and for 1949-50 has set aside \$450 for the purchase of additional equipment.

The Rangoon student centre, which was completely destroyed during the war, had been partially reconstructed and re-equipped and had been operating a short time when it was taken over by the military, since it was in the firing line during the civil war fighting. The students have a promise from the government that it will eventually be returned to them to be used as an international centre, and W.S.R. has allocated funds to assist in its renovation and operation.

As in all countries where unsettled conditions have prevailed over a long period, the health of the students in Burma has been much neglected. There is a sanatorium at the university, but it serves merely as a first aid station, and students must rely on the General Hospital in Rangoon for anything more serious. W.S.R. is making provision for supplying badly needed drugs. In addition this year the university inaugurated a system of compulsory medical examinations for freshmen and it is hoped that over a period of time this, combined with yearly check-ups, will result in an improvement in the health of the student body.

\* Approximately \$20,000 has been allocated for W.S.R. work in Burma since 1947.

## ON SALE NOW

The Report of the Conference on *The Meaning of History*, sponsored by the Ecumenical Institute of the World Council of Churches and the Federation, summer 1949, with articles by Professors H. Kraemer, R. Hocking, W. den Boer, Th. Preiss, R. M. Saunders, and Father Jean Daniélou. Available from 13 rue Calvin, price Sw. Fr. 2.50.

# MINISTRY OF RECONCILIATION

## A Meditation

*Excerpts from a sermon preached by Philippe Maury at the closing service of the Annual Conference of the United Student Christian Council at Bowling Green, Ohio, U.S.A., September, 1949.*

Read II Corinthians v: 19-20.

"God was in Christ reconciling the world unto himself." We are all separated from God and in the depths of our hearts we know clearly what this means. We know our inability to obey God, to pray to Him, to believe and hope in Him. We know that in this world our separation from God condemns us to utter loneliness. Can any one of us say that he is able to share all his problems, his difficulties, his pains and his joys with his fellow men, even with one of them? Isn't there in every life a hidden spot which we never show to anyone, our burden which we bear alone? We know that our separation from God is leading us towards discouragement, discouragement at our loneliness and our inability to do anything about it, discouragement because we remain poor men and women and do not change all that should be changed, and at our inability to help others who are in the same predicament; our Christian discouragement because we are not able to be witnesses to our faith, and our lives rather testify to our unbelief. Perhaps some of us are already confronted with despair, and we all know people who have met this final doom.

\* \* \*

Being separated from God, we are also separated from men. This separation is obvious: look at the world with all its iron curtains between nations, classes, races and churches. Look also at our personal relations. Are we serious when we speak of our S.C.M. fellowship? Is there any such thing as a true fellowship in which we are really united with one another, upholding one another? Can we say that our Christian community, in so far as it exists, is open to those outside? Should we not rather say that we are building our S.C.M.s, our churches, into Christian ghettos? Is it not true that our lives, our professional lives, our Christian lives, are governed by pride, prejudice and selfishness — that the other is always the unknown, to whom we can never open our hearts — perhaps the enemy we secretly hate?

\* \* \*

But God has acted in Jesus Christ. He has decided "not to impute our trespasses to ourselves", but to take the burden on Himself, to wipe our trespasses away, to make us "new creatures". The doors which were closed have been opened — the door which leads towards God and all the doors which lead towards men. Now we can pray to God because we know that Jesus Christ is with Him in His eternity, interceding for us. Now we can try to obey God, for we know that Jesus Christ has obeyed completely, and offers to His Father His obedience as a substitute for our disobedience. Now we can believe and hope, for Jesus Christ is not hidden in the holiness of Heaven, but has been with us, among us, one of us, Immanuel, God with men, God reconciled and reconciling. Wherever we go, whatever we do, we can always be sure that we are never abandoned: He ever keeps us in His hands preserving us for His eternal life.

\* \* \*

In Christ we know that our failures, our faults, even our revolts, are forgiven, not only revolts against God but also against one another. All the evil by which we have

injured one another is redeemed. Through His forgiveness we have the possibility of forgiving one another and of being forgiven. In that faith only can a true fellowship be built and real unity substituted for all human divisions, leading towards union, the union of all people, all classes and races, and the glorious reunion of His Church. God's reconciliation is intended to mean man's reconciliation. It may mean it today in our lives, if we accept reconciliation with the Father in our Lord Jesus Christ.

\* \* \*

One can say that all this is theological babbling. It could be so if we did not believe it. But if we admit that it has something to do with the reality of God, then we can immediately see how it affects very directly our daily lives. In our S.C.M. meetings we talk about our tasks of Christian thinking, of Bible study, of theological education. We try to build up good and effective organizations for our Movements. Is this being ambassadors for Christ? Maybe, and I would certainly not say that we should discontinue our "activities". But we must avoid deceiving ourselves. Ambassadors of the Lord are those who represent Him, act on His behalf, imitate Him, making themselves instruments of his reconciliation: those who like Him reconcile.

\* \* \*

A reconciler first announces and calls people to reconciliation, and there we meet our constant difficulty. What should we say? What should we preach? Certainly not a wonderful theology of reconciliation; theology is a necessary guide but not the living Word which preaching should always become. We should certainly not produce our human achievements. They are so small, and in any case they are only the fruits and not the source of reconciliation. Our witness simply consists of affirming our personal conviction that we are reconciled, in guaranteeing that God really works because he has actually worked in our personal lives, in speaking of what He has done for us and has told us, as the woman of Samaria told it to her compatriots. This calls for courage, simplicity and charity. It is hard, but nothing can replace it. We must speak without fear of being ridiculous — and we shall look ridiculous; without fear of being rebuked — and we shall certainly be rebuked by many; without fear of being rejected — and our Lord has said that we shall be rejected by mankind. We must say: I know that Jesus Christ has reconciled you and me with God and with one another. We must say it in understandable terms without emotionalism, as the most normal thing in our lives. Above all, we must say it with love. Perhaps this is our greatest shortcoming. We witness to a theoretical reconciliation, in the abstract — we do not speak to men. We do not like to look at men's difficulties and problems. We do not like to share their joy and their pain. We do not like to tell *them* the Word of reconciliation, because after all we do not like to hear it ourselves. We do not like it to go to the depths of our hearts, clearing away our old selves and making us new men.

\* \* \*

To be ambassadors for Christ is to speak to our fellow student in the university as God has spoken to us, meeting him beyond all categories of class or nationality, of human intelligence or charm, even of human friendship. In him we must first see the one for whom Christ died, whom He has reconciled with God and with us, with whom we constitute Christ's Body, His Church, the fellowship of love.

\* \* \*

Let us go to our fellow students with the great joy of reconciliation, not only helping to take away human hatreds, walls of separation and iron curtains, but above all "opening our hearts" to one another (II Cor. vi: 11-13). Then also we shall show to men what Kingdom Christ has prepared for us, what glory is coming, is already at hand.

# K. H. TING IN SOUTH AMERICA

A stranger's visit to South America is bound to be as much a discovery today as in 1492. There is first of all the vastness of the continent. Brazil is larger than the United States (not including Alaska) and only slightly smaller than China. The little island at the mouth of her mighty Amazon River is said to be larger than Switzerland, and one of the landlords' estates covers more area than the whole of England. The length of stick-shaped Chile is roughly equal to the distance between Stockholm and Cairo.

Today the South American intellectual is quite a unique person. He is humanistic rather than puritanical, versatile rather than highly specialized, logical and dialectical rather than empirical and pragmatic. He is more dexterous in ideas and tongue than in things and hands. His background of western, historic classics is abundant, due perhaps to the Encyclopaedic ideal in education that seems to have been taken over from France. Perhaps as a result of all these, one finds him theologically communicable, though sometimes rather prolific in argumentation, probably to avoid the personal decision.

There is surely much cause for the bewilderment which is characteristic of the intellectual. The suffering of the people may not be obvious but the repercussions are disturbing and inescapable. The superficial prosperity of the cities cannot cover up the increasing hardship of the people in the countryside. Thus, in spite of all the measures taken by the government to suppress and outlaw the communist movement, there are more communist slogans and hammer-and-sickle signs painted in tar on the walls of the streets in South American cities than in any other land where I have been. While traditional South American Roman Catholicism is losing its power to maintain an iron coop over the intellectual and spiritual horizon of youth, the latter are clearly being touched by the magic wand of communist ideology, and have no faith in any transcendent truth with which to tell what is of God and what is of man.

It is in this atmosphere that witness to the truth of the Christian Gospel is to be borne in the universities of South America by the Student Christian Movement. It is certainly not too much to say that today South America constitutes the most difficult environment for the Student Christian Movement to exist as something that counts.

As a "religious" body the S.C.M. has to break through the indifference, intransigence and even contempt usually accorded to what the secularized public has known for centuries as religion, and the Christian faith has been known in so partial a way that evangelization has to commence with some hard work of un-evangelizing many false assumptions about the Christian faith. (In this connection let me say that the leaders of the S.C.M. in South

America never for one moment relax their careful distinction between "evangelism", the bearing of witness so as to bring any actual pagan person with his whole mind and heart and will to Christ and into the Body of Christ, and "proselytism", the mere moving of a pagan or a semi-pagan from one religious group to another.)

Knowing something of the special difficulties the S.C.M. faces in South America, one cannot but be impressed and inspired by the faith and the vigour of the leaders and members of the groups there. The numbers are not imposing, but the standard the S.C.M.ers have set for themselves is the exact opposite of what one would ordinarily expect of a minority group.

In oceanside Las Floras, Uruguay, where we had the summer conference (held in February) for the River Plate S.C.M., they talked for six days about the lengthy subject of "East and West — Towards a Synthesis and a Christian Civilization". There students from tiny Uruguay (but larger than Holland, Belgium and Denmark put together) and from neighbouring Argentina (which dips deep down into the Antarctic) pondered upon and talked freely of the burdens of their minds.

In El Vergel, the big 3,800-acre Methodist experimental farm near Angol, Chile, I attended another summer conference, quite different but equally unevasive of any basic issue of existence. There were forty-five students with backgrounds ranging from Roman Catholicism to Pentecostal Church, from well-taught Protestantism to agnostic "free-thinking", all in various shades or degrees of conviction or lack of it. And the idea of that conference was to "talk about the Christian faith directly". We did so for twelve successive days with only one day's rest !

The Chilean S.C.M. has had only a short history but it is a very moving one. In 1941 the General Secretary of the W.S.C.F., Robert Mackie, paid a visit to Chile, but only one student attended the meeting specially arranged for him. But today, nine years later, through a very slow but steady process, there are S.C.M. groups in all three university cities, Santiago, Concepcion and Valparaiso, with a total of 125 members. There were only seven students at the first summer conference, held in 1945, but in subsequent years 10, 25, 30, 35 and 45 students have attended. And we know that there are not as many as 75 Protestant university students in the whole of Chile. The slow, hard but steady growth, partly revealed in these figures, is very indicative of the difficult and unspectacular nature of the task of the S.C.M. in South America, but also of the perseverance and faith of our colleagues and, therefore, also of the possibilities and bright future prospects of the work.

Brazil is another inspiring experience. Here are found one-third of the total population and one-half of the Protestant Christians of South America. The S.C.M. here has a longer history and is on a larger scale than in the other Latin American countries. There are many more members but only one secretary who, fortunately, is almost tireless. At every university centre that I visited, the members were posing for themselves the question of the

purpose of the S.C.M., and of the sense in which they were to understand evangelism to be that purpose.

It was in Brazil that I came to see how S.C.M.ers in South America recognize the task of evangelism in the university. I understand that they, in conjunction with the general youth movement of the Church, have a strong evangelistic passion which expresses itself in preaching on street corners or on the plazas even in the face of ridicule and mud throwing. To them it is an exciting but, to some extent also overwhelming, suggestion that, with the same enthusiasm which sends them to preach to the "average Brazilians on the street", they as the S.C.M. have the responsibility of witnessing for the faith to the "particular Brazilians in the university".

Faced with Brazil's vast size, the large number of universities and students and all the opportunities coming and going without anything being done to tackle them, one cannot but be deeply struck by the terrible inadequacy in the number of S.C.M. workers there and in other South American countries. The most constructive and long range help which the stronger S.C.M.s of the world can give to these pioneering areas is in the form of support through which the South American S.C.M.s could be enabled to maintain more of its leaders on a full-time basis.

## HELP WANTED !

*On several occasions students in different parts of the world have asked the Federation for information as to possible openings in the field of Christian service, particularly in missionary areas and in Student Christian Movements. In addition we have received requests for help in finding suitable people for such positions. While the Federation cannot attempt to be a professional information bureau, it may be possible in some cases to act as an intermediary, particularly when the person being sought is likely to be found in Federation circles. We are glad to help in this way through the News Sheet and hope that such announcements will prove useful.*

From Denis Baly, formerly a member of the British S.C.M. and a secretary of the Ecumenical Institute of the World Council of Churches, who was one of the leaders of the conference on The Growing Church organized by the Federation in 1948 at Woudschoten, Holland, now a missionary in Jerusalem, comes the following request :

Wanted — a teacher for the staff of a Christian secondary school for boys and girls in Haifa, with a university degree and able to teach any regular subject but preferably mathematics and science. He should also be able to coach athletics, have a fair, working knowledge of English and a readiness to try to learn modern Hebrew. He should begin work as soon as possible. For further information please write Denis Baly, St. George's School, Jerusalem (Old City), Arab Section, Jordan.

# FEDERATION AROUND THE WORLD

## France

Anyone in Lyon from April 10 to 14 could have seen animated little groups of students, crossing and recrossing its many bridges, climbing and descending the steep hills, and discussing with passionate intensity whether it is possible to find lines of action in our puzzling modern world. These were members of the National Conference of the French S.C.M. who had gathered from all over France, and a few from Switzerland.

In the morning they came from their lodgings scattered over the city to a little church for a period of worship. The rest of the day was devoted to discussion groups in which they tried to define their responsibility in the social, political, church and university life of their country, and to commissions on the S.C.M. and its program (girl students, school boys and girls, publications, student relief, student trade unionism, etc.). These discussions and commissions led up to the main speeches which were given in the evening in a large hall and which were open to the public. Among others in the audience we noticed M. l'Abbé Couturier, well known for his ecumenical interests.

The first speech, with the title, "Our Confusion in the Present World", described very well the anxiety of European youth confronted by the problems of a rapidly changing world. The speaker on the second evening showed that it is not with infallible systems that we as Christians can face the world, but rather through finding, despite our weaknesses, in a deep personal commitment to Jesus Christ the strength to meet every new situation with a creative imagination. The last speaker was very challenging in presenting the contemporary crisis not necessarily as the end of an era, but rather as a period of "growing pains" of a world which does not know how to use the tremendous technical knowledge and power which it has recently acquired but seems now to be overwhelmed by them. It is the duty of the Christian to be constantly searching

for new solutions, new ways to master these techniques and to use them in the service of man. This obligation to think creatively and with an open mind applies equally to all realms of life.\*

This spirit of adventure upon which the speaker insisted was put to the test by an excursion during the conference to the underground caves near Lyon. There, far below the surface of the earth, we inched our way through narrow passages, saw the underground lake and the stalactites and the room where Francis I of France had eaten his lunch and on the wall of which is a beautifully preserved portrait of him on horseback.

On the last day, after a meeting on the Federation and a session of the National Council of the French S.C.M., the conference was closed by a service of Holy Communion led by Roland de Pury.

—MARIE-JEANNE DE HALLER.

## Sierra Leone

The S.C.M. at the Annie Walsh Memorial School, Freetown, Sierra Leone, held a service on the Universal Day of Prayer for Students and sent the offering which was received to the Federation because "as that service was one concerning members of the S.C.M. throughout the world, we in Sierra Leone thought that it would be a good thing if we sent you our offering for that day".

Effie Colbeck, Secretary of the Sierra Leone S.C.M., writes that she and Harry Sawyer, President, "are trying to get a Constitution for the S.C.M. here so that we can apply for affiliation to the W.S.C.F. in 1952... But our primary jobs lie elsewhere and the S.C.M. has to be content with scrappits of our energies. This year, however, we did have a service on the Universal Day of Prayer using the order of worship sent from Geneva. We had quite a good

\* This speech is to be published in the next issue of *Le Semeur*, magazine of the French S.C.M.

attendance and we hope to make this an annual event. Now we are looking forward to Bishop Stephen Neill's (of the World Council of Churches) visit to this diocese and have him booked to tea with leading young S.C.M. folk and a big youth service at the end of June. One only has to hope there won't be fifteen inches of rain that day as Freetown can lay on!"

### Germany

As announced in our previous issue, the conference of the student pastors of

the Evangelische Studentengemeinde in Deutschland was held from March 8 to 11 at the Kirchliche Hochschule, Berlin. This was the first time that the pastors of both Zones had met together in a single conference. The pastors surveyed the problems of their work together, and particularly sought to achieve understanding of the very different situations in which the work is carried on in the two Zones. When the conference ended, the pastors of both Zones expressed the feeling that it had been very valuable for the unity of the

German Movement in the mutual understanding which it created. There was a very good attendance of pastors from both Zones and the Federation was represented by Bill Nicholls from Geneva, Margaret Holmes of Australia and Peggy Barnes of the U.S.A., now working with CIMA-DE at Mainz.

The two conferences of the Alte Vertrauensstudenten (elected student leaders) and the Neue Vertrauensstudenten of the West Zone were held at Weilburg / Lahn, March 13-17 and March 19-23.

All the Vertrauensstudenten meet together each vacation to discuss their work. At present the German students are very concerned with the nature of their political responsibility. At



*Karl Christoph Töpperwien, student chairman of the S.C.M. in West Germany, talks with Horst Bannach, General Secretary.*



*They study the newspaper even at breakfast.*

the conference of the old Vertrauensstudenten it was voted that every Christian student, with the exception of those who were going to be pastors, ought to be a member of some political party. They are also concerned with the attitude that they should take to the revival of the Korporationen or Verbindungen, which were a prominent feature of German student life before the war. These Korporationen are student societies with an exclusive membership, laying great stress on the superior social status of the student, and having a strong conception of honour, which has led to the revival of duelling.

Bill Nicholls attended both conferences, and spoke at the first on "The Ecumenical Responsibilities of the Christian Student" and at the second on "Anglican or Christian". At the second conference Landesbischof Haug gave a remarkable address on the problem of time, both theological and practical in character. The Federation was also represented by two members of the American Movement, Otto Bremer, a former Vice-Chairman of U.S.C.C., and

Bill Lazareth, late of Princeton, both now working for the Lutheran World Federation in its program of relief in Germany.

\* \* \*

During the first meeting of the Evangelical "Press Academy" at Bad Boll, well-known journalists, editors, clergymen and politicians spoke before sixty German students on the task of the Christian in every-day publicity and journalism. The participants had been invited by the Evangelical Studentengemeinden. The one-month course aimed to give these students an insight into all branches of publicity and to pass on to them some of the indispensable journalistic techniques. They tested their abilities for this type of professional career with all kinds of practical exercises, and their work was very critically judged. Twenty of the students who attended decided to become journalists.

During the course representatives of different political parties and confessions spoke on various problems which arise in journalism. In a discussion among representatives of the Church and some

journalists, Dr. Reinold Maier, Minister President of Würtemberg, discussed the tasks of the press in a democracy.

It was the responsibility of the "Press Academy" to indicate to future journalists how they ought to work in public life in an un-Christian world. The daily press with its influence on large circles of the population should become an instrument of the Christian message. It is not a question of giving all reporting a missionary touch — it is often sufficient if the reader becomes conscious of the fact that the articles have been written with a specifically Christian attitude. Sticking to the truth can be part of the proclamation of the Christian message.

In closing the conference Dr. Haug, Landesbishop of Würtemberg, said that the course had been an experiment, the results of which seemed to encourage repetition. It is the task of the Church to create readers who will recognize the work of Christian journalists, and the press must provide consciously responsible publicity.

During the course some of the participants wrote short plays which were broadcast over radio Stuttgart during the following weeks under the title "Young Christians Witness".

### Japan

*The following letter was sent by the members of the student Y.W.C.A. and Y.M.C.A. to fellow members of the S.C.M. in Asia :*

Recognizing the deep meaning of the Universal Day of Prayer for students, we who are representatives of the student Y.M.C.A. and Y.W.C.A. in Japan send heart-felt greetings to fellow members of all the Student Christian Movement in Asia.

Among fellow Christian students of the world who pray to Our Father in Heaven on this day that His Will may be done in this world of conflicts, we Christian students in Japan prostrate ourselves before Him like broken reeds and ask Him forgiveness for our sinful life in the past years. We believe that our Lord of love may fill our humble hearts with the oil of mercy so that the

fainting light of our faith may flame up again and so that we may be allowed to make ourselves peace-makers, serving the people of neighbouring countries to make atonement for the sins committed by us.

We know that the political situation in Asia is still very perplexing; but young people in every part of Asia are eager to know each other in order to make the right spirit of cooperation in building up a peaceful order in this part of the world. Reports of the delegates of the Conferences held in Ceylon and Bangkok and recent visitation of leaders like M. M. Thomas have given us vivid pictures of the life and work of your Movements, but we still feel we must try hard to dispel the ignorance many of us have regarding the problems in others' lives in order to share hopes, fears and difficulties always as fellow Christians. Even though our opinions concerning a particular situation may be different, we hope that we shall never lose the conviction that Jesus Christ, Who revealed to mankind God's grace and forgiveness, transcends our sinful divisions.

In the belief that we may contribute to the attainment of true peace in Asia, we re-affirm our faith in the W.S.C.F. and ask for your prayers and concrete assistance so that in practice as well as in theory, "We may all be one".

Ever your true friends,  
IKUYO ABE (Y.W.C.A.),  
TAKEO TERADA (Y.M.C.A.).

### Australia

"Who Rules the World?" The recent annual conference of the Australian S.C.M. at Corio took this as its theme. "Christ the King" was the answer proclaimed in the platform addresses and the study circles. The implications of the Kingship of Christ in the Church, in the world, and in and beyond history preoccupied the thoughts of the five hundred students who met for what was primarily a study conference. A one-day missionary conference on the theme "Nationalism and Christian Missions" was a high point in the program. The delegates worshipped together during

a daily period of silence, evening prayers, and a communion service.

At the communion service members of S.C.M.s from other countries took part. To quote *The Australian Intercollegian* : "Through their presence at the conference, and particularly their participation in this service we became more fully aware of our place as members of the Federation. As we sang the *Te Deum* : 'All the earth doth worship Thee', the reality of the words was borne home to us more fully as a personal experience."

Representatives of the S.C.M.s of Ceylon, New Zealand and Latvia were present at the conference, as well as students in Australian universities from Ceylon, Siam, Malaya and India. In addition five New Australians of Czechoslovak, Polish and Yugoslav origin, who had been studying in Germany and are now working in a nearby factory, attended the conference. Greetings were received from fellow members of the W.S.C.F. in Tsuda College, Tokyo, the Japanese Student Y.W.C.A., and the Studentgemeinde at Aachen, Germany.

The Jeep Stall sponsored by the Missionary Service Fellowship at the conference was a great success. It supplied the members with candy, toothbrushes, post-cards, ice cream, etc., ran a shoe-shine and laundry service, auctioned off two Japanese hats, and raised about seventy pounds of their goal of one hundred and fifty pounds toward the purchase of a jeep for Christian work in India.

At the conference of the Missionary Service Fellowship of the Australian S.C.M. held immediately before the annual conference its purpose was reformulated as follows : "The purpose of the M.S.F. is (i) to hold before the A.S.C.M. the significance of the world-wide Church and to make known its needs ; (ii) to lead students to consecrate their lives to the service of Jesus Christ in the mission field of the Church, as a vocation for which they may prepare themselves through their specialized training ; (iii) to link them with the missionary organizations of the churches."

Following the general conference, the annual conference of theological students met and discussed "The Christian Ministry". The officers' conference, which also followed the general conference, considered the purpose, content and methods of evangelism in the S.C.M.

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The quality of leadership in the Australian S.C.M. is indicated by the fact that Peter Bailey, 1949 President of the A.S.C.M. in the University of Melbourne, and Bruce Rosier, President this year in the University of Western Australia, have been elected Rhodes scholars. Our congratulations — and we hope that during their study period in England they may have an opportunity to visit us at 13 rue Calvin.

### Nigeria

An S.C.M. Leadership Training Week-End at the United Missionary College, at Ibadan, Nigeria, discussed "The Why and How of the S.C.M.". Students and leaders from four colleges saw practical demonstrations of effective methods of working with student groups. One evening was given over to suggestions for planning successful orientation socials for new-comers. One of the most interesting parts of the conference was that dealing with "The Why and How of Study Groups". A demonstration group held a vigorous discussion on "Man's Need for God" based on the study outline, *The Needs of Man*, and at the close of the discussion the audience had an opportunity to comment upon the way it had been conducted. At another session other study outlines on *Christian Marriage*, *Christian Prayer*, *Study of Mark's Gospel*, and *Personal Relationships* were presented to the conference.

A very useful part of the program was that devoted to the actual functioning of the S.C.M. in Nigerian colleges. It was agreed that the S.C.M. is not just a piece of machinery, another society, a theory to be debated, but that "the S.C.M. is the witness to the student generation in Nigeria today of the eternal

message of the one true God, expressed in the life of His Son: I am the Way, the Truth and the Life." Such practical subjects as methods of recruiting new members, how to organize meetings so that through the S.C.M. the whole college is confronted with the message of Christianity, the place of prayer and worship, the need for social service work, and organization and financial techniques were discussed.

Chapel prayers at the conference were led by the Rev. T. T. Solaru and students, and there was a Sunday morning worship service at which the Rev. John Hargreaves preached. In addition two conference sessions led by Dr. G. Parinder were devoted to thinking about the Holy Spirit, and a Bible study group based on a study outline, *God Speaks to a Nation*, discovered that "the Bible, although part is written out of the experience of perhaps 2,000 years ago, is nevertheless the Living Word of God for us today".

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Several S.C.M. groups in Western Nigeria have reported active and diversified programs. At University College the S.C.M. conducts religious services on Sunday mornings to which members of the staff, their families, students of the nurses' school and undergraduates are invited. In addition devotional services are conducted every morning by members of the Movement.

The Melville Hall and Wesley College branches report their participation in the Universal Day of Prayer for Students service held at the United Missionary College at which Dr. John Karefa-Smart was the speaker. The latter group has special prayer services once a month for students in Nigeria and overseas, and conducts open air evangelistic services at outstations. They also have study groups which meet every fortnight, and two days a week they conduct a school in which illiterate adults are taught to read and write.

As a result of the Leadership Training Conference at Ibadan, the United Missionary College for Women has organized some study groups. As a service project they have undertaken to

teach the labourers on the compound to read and write, each S.C.M. member taking his turn as instructor. This is in addition to their other project of running a children's play centre.

There has been an S.C.M. group at Diobu in Eastern Nigeria for some time, but they felt rather isolated until a meeting with the travelling secretary, Miss Marjorie Stewart, linked them with the Movement in Western Nigeria. They have now decided to hold regular study groups, are looking forward to meeting members of the S.C.M. in other colleges, and "already feel themselves a part of the World Movement of Christian Students".

The Aggrey Memorial School, Arochukwu, also has an S.C.M. branch and several other colleges are looking forward to having such an organization in the near future.

### D. P. Students

During recent months the World Council of Churches and Church World Service have organized two conferences for Orthodox students which were held at Prien in Germany.

At the first conference Nikolai Arciu, well known to many in the Federation, gave an address on "The History of the Russian Orthodox Church". The students present expressed their profound appreciation for the conference, for its value in furthering cooperation between all Orthodox Christians, for the contact with the Western Church which enriched their Christian experience, and for the spiritual help which they received from it. As one student wrote: "You have helped me a step forward in my search for God. I do believe in Him, but I have not yet been able to find Him. Besides that I have learned many truths which I can use as 'guides' in my life."

This enthusiastic response resulted in the holding of a second conference which centred around the theme, "Christ as the basis of our unity". Representatives of the different national churches spoke on: "The situation of my church in exile and the possibilities of a cooperation of all Orthodox churches in exile", and the conference discussed what

university students could contribute towards this cooperation.

The conference concluded with the celebration of the Mass in the Orthodox Chapel at Prien.

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A recent report on D. P. students in the U.S. Zone from the Refugee Division of the World Council of Churches states that most of the approximately 4,000 D.P. students studying in Germany are concentrated in this Zone. Unlike those in the French and British Zones these students receive no help from I.R.O. other than camp care. They live in constant uncertainty concerning their futures and in constant struggle to live and study. They strive to keep healthy and to earn money to pay their tuition and fees. There are also many new refugee students who have no food, money or housing facilities.

In the U.S. Zone any help given to students is donated by the voluntary agencies. The Catholic students are best cared for and the Lutherans support many of their students. This leaves the rest of the Protestants and especially the Orthodox who need all the aid that can be given them. Up to now most stress has been placed on the resettlement of students by the voluntary agencies. There has been some material aid given but very little financial aid, and there has been little done along cultural or spiritual lines.

Generally D.P. students have two main aims: to resettle and to finish their studies as soon as possible. Therefore, they are not too interested or cooperative in participating in regular university activities. This is also prevented because so many of them have to work on the side in order to be able to study. Very few D.P. students belong to the Evangelische Studentengemeinde and few have contacted the Studentenpfarrer in the universities because of the above reasons.

For the most part the students are organized along national lines. There is no overall group or organization which is able to reach all the students or cover all the universities. REFOCUS, Relief Emigration Committee of Foreign Stud-

ents, attempts this. It works closely with World Student Relief. There is a great lack of any overall Protestant or Orthodox organization. The most active of the individual national organizations are the Russian Student Christian Movement, the Ukrainian Student Association, and the Hungarian Student Christian Federation.

### Switzerland

The Spring Retreat of the *responsables* of the German section of the Swiss S.C.M. was held at the youth hut of the Moravian Church in Menziken, with representatives from Basel and Zurich present. This retreat was in preparation for the work of the summer term which is done in small groups, each of which, as Françoise Demierre, their National Secretary says, "must become a real little community". The whole retreat centred around a study of I Corinthians 12. After a short historical introduction describing the situation of the Corinthian church at the time the letter was written, the text was studied verse by verse. There was opportunity for rest and recreation, and the National Secretary presided at the closing service which was held in the Moravian Chapel and in which the parish participated.

### United States

In an article in the March issue of *Campus Lutheran* entitled "What is U.S.C.C.'s potential witness?", Executive Secretary John Deschner gave the following interesting statistical information: in the United States there are 2,600,000 students in 1,700 universities and colleges (1,300 non-Roman Catholic); the United Student Christian Council has fourteen member Movements with more than 3,000 local groups, more than 1,100 full or part-time staff, more than 130 regional councils spending more than seven million dollars a year in local, regional and national work.

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Rev. Oswald Elbert, Eastern Regional Secretary of the Lutheran Student Service Division, represented the Political Commission of the W.S.C.F. at the Annual Meeting of the American

Academy of Political and Social Science in Philadelphia, April 14 and 15. The general topic for the meeting was "Point Four: Too Much or Too Little?"

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Nearly 300 students from more than thirty-five colleges in North Carolina met on February 4 at Chapel Hill for their first ecumenical student conference.

Every U.S.C.C. Movement plus several others were represented. Francis P. Miller, former chairman of W.S.C.F. and recent candidate for governor of Virginia, spoke on the Christian student in the secular world. John Deschner spoke on the responsibility of the Christian student. Vocational seminars and lively Movement meetings completed the one-day program.

## INTERCESSIONS

At this time we are asked to pray particularly for the conferences that are being prepared for the summer by the Federation and by many of the national Movements.

Let us pray first for the Seminar on Church Related Colleges which the Federation is organizing in cooperation with the World Council of Christian Education at Toronto from July 22 to August 9.

The Executive Committee is meeting at Bièvres, near Paris, August 6-9, and it will have important decisions to take concerning the future activities of the Federation. Let us pray especially for the Officers and members of the Executive Committee and for those representatives of national Movements who will be present to assist them in their work.

We are asked to pray for the preparations that are now being made for the Federation Summer Conference, also at Bièvres, August 10-17. Please pray for the speakers and for those who have the responsibility for organizing the conference, and for all the delegates, that this conference may be of real value in the life of the Federation as a whole.

Let us pray for the leaders and delegates to the Political Consultation, August 17-20, and for Davis McCaughey and M. M. Thomas who have the responsibility for the preparations. The Consultation will consider the problem of relating our Christian faith to our political responsibility in the present world struggle. Let us pray that the results of the discussion will give clearer guidance to those who have important political decisions to make.

From August 26 to September 1 at Melun near Fontainebleau, France, the Federation is holding the European-American Seminar in cooperation with the National Intercollegiate Christian Council of the United States, at which a number of American students who have been visiting Europe will meet with a corresponding number of European students to discuss their impressions. Let us pray that this fellowship may result in a deepened understanding between them.

The conference for theological students on the subject of Theological Training in the Modern World is to be held from August 24 to September 2 at Stein bei Nürnberg, Germany. Let us pray for the speakers and the leaders of the conference and for all the delegates who will come from different parts of the world, that this conference will deepen their understanding of and commitment to their future ministry and make them more able to fulfil the new tasks which confront them in our time.

Please use the reports in this issue of Student Christian Movements of Nigeria, Australia, Germany, Japan, Switzerland, Sierra Leone, the United States, France, the Caribbean area and Central and South America to help you to pray for these members of our fellowship.

### A PRAYER FOR DISCIPLESHIP

O God, who hast given unto us thy Son to be an example and a help to our weakness in following the path that leadeth unto life, grant us so to be disciples that we may tread in his footsteps, through the same Jesus Christ Our Lord. Amen.

*From "The Canadian Student", March 1950.*